

Malcolm's Monday Musings : 5 April 2021

Greetings.

This is my anniversary 'Monday Musings' email. (My first 'Monday Musings' was circulated on 6 April 2020.)

You may recall that last week's attached document attempted to summarize the contents of no less than 25 chapters of the four Gospels.

If you thought that was ambitious, I have to tell you that this week's attached document will fly you from the Book of Genesis to the closing chapters of the Book of the Revelation – and that in less than one page of text. So, fasten your seat belts!

But, first, as last week, I have a question for you.

Who or what, do you think, would dare do that which

***Even spoiled the women's chats
By drowning their speaking
With shrieking and squeaking
In fifty different sharps and flats?***

Well, if you don't know, but would like to, you will just have to read the attached document (and its closing Notes).

Yours in our Lord Jesus,

Malcolm

(i) Scripture.

I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you.

And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come.

He shall glorify me: for He shall take of mine, and shall declare it unto you.

John 16. 7-14 (*Revised Version*)

(ii) Food for thought.

The cross: the demonstration of man's hatred and of God's love.

'Just when man showed his hatred to God in slaying His Son, God has shown His love to man in giving Him to put away the sin shown in slaying Him'.

(J. N. Darby, '*On the Doctrine of Atonement*', Collected Writings, Volume 7, page 82.)

Seven titles of the Holy Spirit.

(i) 'When He, the Spirit of truth, is come, He will guide you into all truth' (John 16. 13; cf. 14. 17; 15. 26).

(ii) 'The law of the Spirit of life in Christ Jesus has set me free from the law of sin and death' (Rom. 8. 2).

(iii) 'You have received the Spirit of adoption, whereby we cry, "Abba, Father"' (Rom. 8. 15).

(iv) 'Because you are sons, God has sent forth the Spirit of His Son into your hearts' (Gal. 4. 6).

(v) 'Having believed, you have been sealed with the Holy Spirit of promise' (Eph. 1. 13).

(vi) '...has profaned the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?' (Heb. 10. 29).

(vii) 'If you are reproached for the name of Christ, happy are you; because the Spirit of glory and of God rests upon you' (1 Pet. 4. 14).

'If I do not go away, the Comforter ('the Counsellor') will not come to you. But if I go, I will send Him to you' (John 16. 7).

'When (Fridtjof) Nansen (the Norwegian explorer) started on his Arctic Expedition he took with him a carrier pigeon ... and after two years—two years in the desolation of the Arctic regions—he one day wrote a tiny little message and tied it under the pigeon's wing, and let it loose to travel two thousand miles to Norway ... Three circles she made, and then, straight as an arrow she shot south; one thousand miles over ice, one thousand miles over the frozen wastes of ocean, and at last dropped into the lap of the explorer's wife. She knew, by the arrival of the bird, that it was all right in the dark night of the North'.

(G. B. F Hallock, 'A Modern Cyclopaedia of Illustrations', page 279.)

The Lord Jesus promised His disciples that, consequent on His arrival in heaven, He would send the Holy Spirit. Several weeks later, they saw Him go heavenwards in a cloud (Acts 1. 9-10). A week or so later again, they were waiting together when suddenly (i) there was a sound like a mighty rushing wind which filled the whole house and (ii) divided tongues as of fire sat upon each of them.

The Spirit had come! The One who had previously descended 'in bodily form, as a dove' on the Saviour at His baptism (Luke 3. 22) had arrived! Here was the evidence that 'it was all right', the Lord Jesus had arrived on high! (Acts 2. 33; cf. John 7. 39).

Three things which the Holy Spirit would do for the apostles.

In his record of our Lord's so-called 'Upper Room Ministry', the apostle John notes that the Saviour promised His disciples that, when the Spirit came, He (the Spirit) would do three things for them.

He would, John noted:

(i) bring to their memories 'all' that He (the Lord Jesus) had taught and told them (John 14. 26c),

(ii) teach them 'all things' (John 14. 26b) and

(iii) declare to them the things 'to come' (John 16. 13).

Without (I hope) being too fanciful, we can trace the partial fulfilment of these promises in the writings of John himself (who at that time had reclined on Jesus' bosom and who later recorded the Saviour's words).

I refer, of course, respectively to:

(i) the Gospel according to John – written by John the evangelist to rouse *faith*,

(ii) the three Epistles of John – written by John the elder/teacher to nurture *love*, and

(iii) the Book of Revelation – written by John the seer to inspire *hope*.

Three things which the Holy Spirit would do in the world.

'When He comes, He will convict the world of sin and of righteousness and of judgment' (John 16. 8).

The very coming of the Holy Spirit into the world, and His presence in it, would provide evidence that:

(i) There is such a thing as **sin**, because the Spirit is here only because the Lord Jesus had been rejected (John 16. 9). The refusal of the world to believe in Him, and the cross which it gave Him, was its crowning sin. The very presence of the Holy Spirit in the world is witness that it stands convicted in the court of heaven on account of its sin of rejecting the Lord Jesus, for He would not be here on earth unless the Lord Jesus had first been killed.

(ii) There is such a thing as **righteousness**, because the Spirit is here only because the Lord Jesus has been vindicated and exalted to the Father (John 16. 10). The world crucified the Saviour because it assessed Him to be a malefactor (John 18. 30) and an impostor, a deceiver (Matt. 27. 63). The Holy Spirit's coming proved that the world was wrong! For God has had the last word on the subject, and, in the resurrection and glorification of the Lord Jesus, He placed His stamp of approval on Jesus' every claim, His holy life and His sacrificial death. Justice has been done. The Holy Spirit's presence in the world is witness that, contrary to impressions at the cross, there is such a thing as righteousness.

(iii) There is such a thing as **judgment**, in that the Lord Jesus roundly defeated the devil; 'the ruler of the world' now stands condemned (John 16. 11). At the time, it seemed that Satan had triumphed at Golgotha and that Jesus had been cast out. But, no, Golgotha was the place where the Saviour triumphed and, in truth, it was Satan who had been 'cast out' (John 12. 31). The coming of the Spirit, consequent upon the Lord's resurrection and glorification, is evidence of Satan's downfall (see Heb. 2. 14) – the witness that he has been and remains judged.

The indwelling Spirit.

'The Spirit of truth ... dwells with you, and shall be in you' (John 14. 17).

'When the Spirit comes into the believer, He makes Christ dearer, heaven nearer and the word of God clearer'.

A. Naismith, '1200 Notes, Quotes and Anecdotes', page 187.)

'The natural man does not receive the things of the Spirit of God ... because they are spiritually discerned' (1 Cor. 2. 14).

'A lady once said to Turner, when he was painting: "Why do you put such extravagant colours into your pictures? I never see anything like them in nature". "Don't you wish you did, madam?" said he. It

was a sufficient answer. He saw them, if she did not. So believers ... see many divine wonders which worldlings cannot perceive'.

(C. H. Spurgeon, 'My Sermon Notes', on 2 Kings 6. 17.)

Divine life in John's Gospel and First Epistle.

'In the Gospel (John) sets forth the Divine life as it is exhibited in the person of Christ. In his Epistle he sets forth that life as it is exhibited in the individual Christian ... In the one we have the perfect life in God as it was realised in an historical Person. In the other we have the directions for reproducing that life as it might be realised by an earnest but necessarily imperfect Christian'.

(A. Plummer, 'The Epistles of St. John', Cambridge Bible, page 36.)

'The blind and the lame came to Him in the temple, and He healed them' (Matt. 21. 14).

The blind and the lame were excluded from (God's) house itself by David's decree (2 Sam. 5. 8). But 'the Son of David' (Matt. 21. 15) welcomed and healed them in the temple precincts (cf. John 5. 1-9; 9. 1-7). This was the only recorded healing by Jesus in the temple area during His last visit there.

'Matthew alone mentions the healings that Jesus performs in the temple after His disruption of the commercial practices and the ensuing confrontation with the chief priests and the scribes. The blind and lame were restricted from full access to temple activities to symbolize the purity that was expected to be displayed in those approaching God (cf. Lev. 21. 18-19).

'As Jesus heals the blind and the lame, He shows His authority to create purity in all those desiring to worship God, demonstrating that, as the One who is greater than the temple (Matt. 12. 6), He fulfils the Old Testament prescriptions for cleansing that the temple practices required to come into the presence of God'.

(Michael J. Wilkins, 'Matthew (NIV Application Commentary)', on Matt. 21. 14-16.)

It has been well said that, 'the Messiah Himself has pushed over the roadblocks and repaved the Holy Highway' into God's presence.

(T. G. Thomas, 'Matthew (Westminster Bible Companion)', page 237.)

The importance of the resurrection of the Lord Jesus.

'There was one point on the battlefield of Waterloo which was taken and retaken three times during that memorable day. Both Napoleon and Wellington realized the strategic importance of the position and concentrated attention upon it. Its ultimate possession and retention by the British troops contributed largely to the final result. In the same way, there is one point in connection with Christianity which from the first has been felt to be vital and central – the Resurrection'.

(W. H. Griffith Thomas, 'Christianity is Christ', page 66.)

The empty tomb.

'The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, "Let us break their bands asunder, and cast away their cords from us" (Psa. 2. 2-3).

'Of a truth against Thy holy servant Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together' (Acts 4. 27).

The nations may rage, and the rulers of earth (present or future) may range themselves against God's Anointed, but the empty tomb tells the end of the story: 'He must reign' (1 Cor. 15. 25).

What the resurrection of Christ tells me.

'That by which I know there will be a judgment is that by which I know there will be none for me. How do I know there will be a judgment? Because God has raised Him from the dead [Acts 17. 31]. What more has God told me of His resurrection? That my sins are all put away [Rom. 4. 25]'.

(J. N. Darby, 'Faith and its Footsteps', The Christian's Friend (1875), page 9.)

Seven times we are told to 'take heed'.

(i) He said to them, "Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses" (Luke 12. 15)

(ii) 'Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him' (Luke 17. 3).

(iii) 'As a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it' (1 Cor. 3. 10).

(iv) 'Take heed lest somehow this liberty of yours become a stumbling block to those who are weak' (1 Cor. 8. 9).

(v) 'Let him who thinks he stands take heed lest he fall' (1 Cor. 10. 12).

(vi) 'But if you bite and devour one another, take heed that you are not consumed one of another' (Gal. 5. 15).

(vii) 'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God (Heb. 3. 12).

'Redeeming the time' (Eph. 5. 16; Col. 4. 5).

'Imagine that there is a bank that credits your account each morning with £86,400. It carries over no balance from day to day. Every evening whatever part of the balance you failed to use during the day gets deleted. What would you do? Draw out every penny and use it well, of course.

Each of us has such a bank. Its name is 'time'. Every morning, it credits you with 86,400 seconds. Every night it writes off, as lost, whatever of this you have failed to invest to good purpose. It carries over no balance. It allows no overdraft.

Each day it opens a new account for you. Each night it burns the remains of the day. If you fail to use the day's deposits, the loss is yours. There is no going back. There is no drawing against the 'tomorrow'. You must live in the present on today's deposits. Invest it well. The clock is ticking'

(Source unknown)

[See the attached 'The Two Jerusalems' document.](#)

(iii) Go on, smile.

1. Little Elie walked up to her mother and stared at her hair. As her mother tidied the room, Elie cleared her throat and asked, 'Mum, why do you have some grey hairs?'

Her mother hesitated for a moment and then said, 'Every time you don't do as you are told, my little daughter, I get another strand of grey hair'.

Elie stood, thinking.

Then, as her mother got on with her cleaning, she asked, 'Is that *why Grandma's hair is all grey?*'

For those with strong stomachs ...

2. Muriel's bachelor son invited her over for an evening meal. He had just bought two new dogs and wanted his mother to see them.

When she sat down at the table, Muriel noticed that the dishes and plates were rather dirty. 'Have these ever been washed?' she asked, running her fingers over the grime.

'Well, they're as clean as soap and water could get them', her son replied.

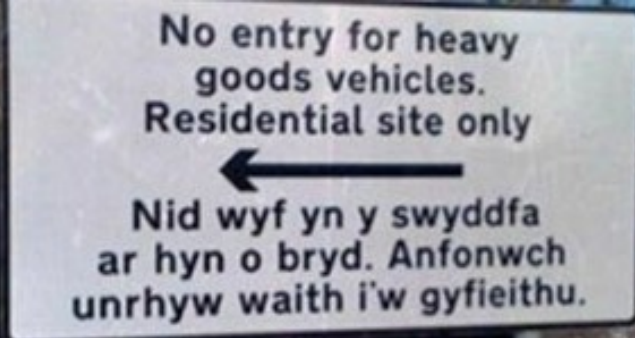
Muriel still felt apprehensive but started eating anyway. The food was delicious and, ignoring the dirty crockery, she told her son so.

When the meal was over, her son collected all the dishes and plates and put them on the floor. He then whistled loudly, and called out, '*Here, Soap! Here, Water!*'

For those with good eyesight ...

See the attached 'Bilingual Street Sign' picture.

THIS IS A STREET SIGN IN SWANSEA, WALES, WHICH REQUIRES ALL OFFICIAL ROAD SIGNS TO BE BILINGUAL - ENGLISH/WELSH. THE WELSH PART OF THIS SIGN SAYS, "I AM NOT IN THE OFFICE AT THE MOMENT. PLEASE SEND ALL WORK TO BE TRANSLATED."



THE IN-HOUSE TRANSLATION SERVICE SWANSEA COUNCIL USED WAS OUT OF THE OFFICE AND HAD THEIR EMAIL SET TO AN AUTO RESPONSE IN WELSH. THE COUNCIL THOUGHT THAT RESPONSE WAS THE TRANSLATION AND ADDED IT TO THE SIGN.